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Hebrew Grammar:

Formed on the

USAGE of the WORDS

BY THE

INSPIRED WRITERS;

BEING, AN

ATTEMPT

To MAKE the

LEARNING of HEBREW

E A S Y.

By JULIUS BATE, A.M.

L O N D O N:

Printed for J. HODGES, at the Looking-
Glass, facing St Magnus's Church, Lon-
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Glass, near St. Martin's Church, Lane.
WIDOW

[The Stamp]



TO THE READER.

TO be Masters of a Language, we must know the Meaning of the original Words; and the Rules they varied, altered or declined them by, in order to distinguish the different Parts of Speech. In all Languages but the Hebrew, these Variations were expressed by Letters; in Hebrew it is pretended to be, partly by Letters, but mostly by additional Dots or Points, which were not used by the Writers in Hebrew; for it is allowed on all Hands, that the Points were not Coeval with the Letters, and con-

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sequently written Hebrew was once intelligible without them.

The Writings of the Prophets were intelligible to their Contemporaries; as it is supposed they will be to Men in all Ages, by our being so often sent to them for the Evidence of our Faith; and consequently the Rules of Grammar are in the Letters, and to be found out by the Usage of the Words, or customary Way of varying them. The Parts of Speech are in many Cases expressed by changing or adding Letters, so those Parts of Speech may be determined by the Letters: And why should we suppose they had not a sufficient Number of Rules to make themselves intelligible by to one another? And these Rules must either be expressed or sufficiently implied by the Context, or one Man could not have read the Writing of another; and if their Writings were intelligible then, Why should they not now by the same Rules? As we have genuine uncorrupted Copies of the Hebrew
Book

TO the READER.

Books, we have there, [after we have got the Ideas in the Roots] all that was necessary to understand them, when they were first wrote: And the LXX hath preserved the Ideas or Meanings of the Words, which with a little Diligence, will make the Scholar wiser than the Master,

I have endeavoured to trace out some of the most necessary Rules of the Hebrew Grammar, by which we may determine the Parts of Speech; and, I hope, construe with convincing Certainty those important Writings in Hebrew, the Providence of God designed for the Benefit and Instruction of all Mankind. The Reader will see, I have had my Eye upon the Observations on the Hebrew Language, occasionally in Mr. Hutchinson's Writings, particularly in his Hebrew Writings Perfect, which well deserve a close Attention to them. If I have set the Nature of the Grammar in such a Light as to facilitate the learning Hebrew, I should think I had done Service;

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vice; if I have failed, as the Attempt is laudable, I hope I shall be excused; Experience is the best Proof, to that I appeal. Let him that pleases try if the Rules here laid down will hold by the Usage of the Words in the Prophetic Writings. What I have offered can do no Mischief, if it does no Good, because the Author is too low in Character and Station of Life for his meer Opinion to bias any one to follow him further than he sees the Text will support him; and if the Text will support him, he desires no other Authority for any thing.

Many of these Rules concur with those in other Hebrew Grammars, but as they have intermixed them with the Rules about Pointing, which are enough to confound a Beginner, as they were designed to do the Meaning of what he would learn Hebrew for, I have endeavoured to trace out such Rules as are sufficient to construe the Bible, without having Recourse to any of them.

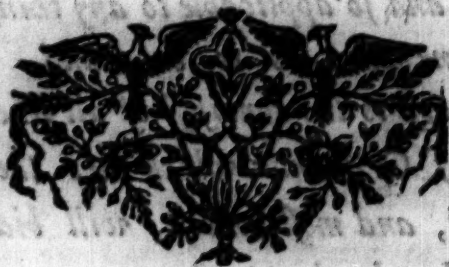
Hebrew

Hebrew is the Language God taught Adam; it is the only Language, all whose Words are affixed to Ideas; and the Writers in it were infallibly directed by the Holy Spirit, what Words to use, and how to put them together. From its Author we have Reason to expect the utmost Perfection a Language is capable of, viz. the utmost Simplicity, Certainty and Expressiveness; all which arises from its Words not being arbitrary Signs, as in other Languages, but natural, or Substitutes of Ideas, and so applicable to any thing where the same Idea is to be found. As the Language is the concise of all others, those Rules of Grammar which are the easiest, plainest, and most concise, will bid fairest to be thought the truest.

After all, if the Hebrew Scholar would take my Advice, for Trial only, it should be to take an interlineary Version, and read on till the Language became in some
measure

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measure familiar to him, before ever he troubled himself about Grammar at all, and he will be the sooner qualified to exercise his own Judgment, and see for himself, what are the genuine Rules of it; so Children learn Grammar as they learn to talk, and often speak more consistently with the general Rules of a Language, than grown People, without thinking about Grammar, or what it is.



THE



THE
Hebrew Grammar.

THIS Grammar is formed upon a quite different Plan from that of the *Greek* or *Latin* Tongues; and the Terms of Grammar, and Methods of varying Words, will not hold in *Hebrew*: Endeavours to make it conform to them had lost us the Knowledge of this inestimable Language, and the great Treasure of *Natural* and *Divine* Truths in the *Hebrew* Scriptures, which contain all the *Hebrew* we have preserved.

B

Pointing,

Pointing, under the Pretence of giving a *Sound* to the Words, and supplying the Defects in Grammar, hath burthen'd us with a tedious, almost insupportable, Multiplicity of Rules; and misled us in the Construction of the most material Parts of Scripture, and made the whole the most vague, uncertain, Writing in the World.

Of the Sound or Pronuntiation.

As the *Hebrew* is a dead Language, it is not necessary to our *understanding* it to be able to give the same Sound to it, it had at first, nor indeed any Sound at all; tho' one common Pronuntiation is exceeding useful; and in some Measure necessary, betwixt *Master* and *Scholar*, yet we may learn it without a Master, or hearing it pronounced; but as Dr. *Robertson* hath proposed a short, easy, and distinct

distinct Method of reading it, and fixed a different Sound to each *Hebrew* Character, which interferes with none of the Rules of Grammar, I shall give the Alphabet in one Line, and the Sound, as he hath done, in another, from the Corresponding Letter or Letters in use with us, and would recommend his general Way of *Reading*, viz. by supplying any Vowel you please, and more or fewer, according to the Number of Consonants in a Word, you would pronounce, but always pronouncing *short* or *quick* those you so supply, and *long* every Vowel you find in a Word, which will keep up the Distinction without any Confusion; tho' I think one would not chuse to make more Syllables than necessary in a Word: But let the Reader consult that learned and judicious Writer at first Hand,

The Characters
 Are twenty-two in Number, one half of which are called *Serviles*, because made use of for the Grammar Variations, and are when so used either *Pronouns* and *Prepositions* themselves or Abbreviations of them. The other eleven are called *Radical*, because they always belong to the *Root* [is excepted in one single Instance] of the Word you see them in, and you change the Word into one of another Signification, if you change one of these Letters; but the *Serviles* may be omitted or changed, and the *Root* remain the same. Five of them when *Final* are differently writ. The Characters are used for *Numbers*, as in the following Table, and the *similar* Letters set together that the Difference may be the easier seen.

N.B. Writing over the Characters several times is the best Way to make them familiar to the Reader.

Name. No. Form. Sound. Serviles.

Aleph 1 א Finals. a א

Beth 2 ב b ב

Gimel 3 ג g ג

Daleth 4 ד d ד

He 5 ה h ה

Vau 6 ו u, w ו

Zain 7 ז z ז

Heth 8 ח h ח

Teth 9 ט th ט

Jod 10 י i י

Caph 20 כ c כ

Lamed 30 ל l ל

Mem 40 מ m מ

Nun 50 נ n נ

Samech 60 ס s ס

Oin 70 ע o ע

Pe 80 פ p פ

Jaddi 90 צ j, or g soft. צ

Koph 100 ק q ק

Resh 200 ר r ר

Shin 300 ש sh ש

Tau 400 ת t ת

The Serviles when Radical.

It must be observed, that tho' the *Radicals* are never *Serviles*, that yet the *Serviles* are often *radical*; and hence has arisen the great Confusion in the Roots they have sorted the Words into; and many and important are the Mistakes made here, by those who did not themselves, or were resolved we should not from them, understand the Scriptures: Nor will the Application of the Grammar Rules appear proper till we know the *Root*, and so *Idea* the Word belongs to. Now as every Letter is either *Servile* or *Radical*, consider first, whether the Letter in doubt, makes Sense, if construed as a *Servile*, and carry the Meaning it does in other Places. Next see, which you readily may in your Concordance, whether it hath not other *Serviles* before it in some Places, which shew it in this Word to have no Use as a *Servile*, and consequently to be *radical*, for
if

if it will not construe as a *Servile*, it must be *radical*: E. G. In כרת, the כ is a *Servile*; I would know whether there be a *Root*, where the כ is *radical*; I find אכרת, יכרת, &c. Now כ makes no Sense as a *Servile* after א and י, and therefore כ here is *radical*; and so in other Instances, if you find other *Serviles* affixed, and the Rules of Grammar do not require, or the Sense will not admit the Letter in doubt, to be a *Servile*, it must be *radical* in that Word. Under this Head it must be observed, that several *Serviles* when *radical*, are in some Cases dropped by Rule, as ה and נ frequently; י some times; and ל in one Word. ה is sometimes supplied by a Jod, as in עשית for עשוה; and is dropped entirely before the Plural Termination Feminine, and which is used for what we call the Infinitive Mood, as מרכבה a Chariot, מרכבות Chariots; עשה Do; לעשות To do, or act.

י is dropped before or after another
Servile, or retained at Pleasure, as נתן
 Give, נתתי I give. נתתי I will give.
 נתן To give; where both the Nuns are
 dropped; one after ה, and the other
 before the ת, the Sign of the Infinitive
 Mood,

י is dropped sometimes as in תלך, and
 changed into a *Vau*, before ת, ד, נ, מ
 as תעב Confess, מודה a Confessor.

ל is dropped in תלך Take, תלך He
 shall take, and often tho' no *Servile* be
 affixed; unless תלך be another Root,
 which it doth not, by the Sense, seem
 to be. Query, Whether any other Root
 drops the ל as this does?

The Verbs.

The grammatical Variations are most-
 ly, if not entirely, made by what we
 call *Pronouns* and *Prepositions*, which are
 affixed generally speaking to the *Root*, but
 sometimes stand single, and then deter-
 mine

mine the Part of Speech as much as if it were varied by the Affixes; but the *Root* is properly speaking of no Part of Speech, and so may by the *Affixes*, Pronouns and Prepositions become any; whether they are joined to it, or stand single, or are understood in the Context. Consider the Context and Idea in a Word, and you may come to its Part of Speech, tho' it has but its radical Letters, e. g. בָּרָא אֱלֹהִים, it is certain that אֱלֹהִים is a Plural Noun, but בָּרָא has no Plural Mark to it, so the Context or Noun it answers to, makes it Plural. So *Jud. i. 16. The Sons of Cheni* יָלְדוּ they came up, and יָלְכוּ went, and יָשְׁבוּ dwell, &c. there is no Occasion to postfix י to יָלְכוּ and יָשְׁבוּ, the Context implies it. So אֲנִי אָמַר I say; so on other Occasions, the *Number, Person, Time or Tense, Voice, Mood and Gender*, are expressed before, and so need not be repeated; or the *Root* be varied by *Affixes*. But to understand the Verbs the

better, we must consider the *Pronouns* they are supplied with Letters from.

The Pronouns.

I hence **אני** are borrowed for the first Person; the **א** is only prefixed, the other postfixed.

Thou hence **אתה** are borrowed for the second Person; **ה** is either prefixed or postfixed only; and the two last feminine.

The, very hence **זה** It, for third Person fem., and is prefixed.

She hence **זו** The third Person fem. always postfixed.

He, It, Them, hence **הוא** The third Person masc. plural always postfixed.

She, It hence **זו** The third Person fem. sing. always postfixed.

Us, It. **נני** hence **נני** postfixed is *Us* ;
Us **אנחנו** **נ** prefixed *Us* and
It, so makes a
 Passive.

Ye, them **אתם** masc. **תם** postfixed, the
Ye **אתכם** hence **כם** second Person
 plural.

Ye **אתן** fem. **תן** postfixed, the
אתנה hence **כן** second Person
 plural.

They **הם** masculine and feminine.

They **הן**
They **הנה** masc. and fem. tho' gene-
 rally feminine.

From these Pronouns the Verbs are
 supplied with Letters to denote their be-
 ing *Singular or Plural, Masculine, Fem-
 inine, Active, or Passive* : And the first
 Part of the Pronoun is used for the Pre-
 fix ; and the latter Part is postfixed.

The First, Second and Third Person Future seem to be borrowed from *אני*, as *ארכב*, *I will ride*; *תרכב*, *Thou wilt ride*; *ירכב*, *He will ride*.

* inserted in the second Place is *Active*, as in *מושח*, *one anointing*: In the third Place is *Passive*, as in *משוח*, *one anointed*.

* inserted in the second Place, is a Noun formed from the Participle *Active*; and implies the *Effect* or *Consequence* issuing or arising from the Agent; as *ריח*, *a Smell*; the Effect or Consequence arising from the Nose breathing, or *רוח*, *the Spirit*, *עורם*, *one making naked*, or putting on a meer Outside, or pretending to be naked or open; *עירם*, *one sensible of his being naked*, deceived; or falling into the Stratagem; on whom the Deceit continues.

* inserted

• inserted in the third Place, is when the Design of the Participle Passive is effected and answered; as in *משיח*, *He who is constituted*, who had the Effect of being anointed; was in Possession of what was meant by it; so *קורא*, *one calling*; *קרוה*, *one called*; *קרוה*, *one come upon the Call*; a Guest. So is a Noun formed from the Participle Passive,

There are three Conjugations, Kal,
Hiphil, Hithpacl.

פקד, Kal, *Visit*.

הפקיד, Hiphil, *To cause to visit*.

התפקד, Hithpacl, *To visit oneself*.

N. B. The ה in *Hiphil* and *Hithpacl*, when another Servile comes before is dropped: And, ה and the first Radical in *Hithpacl*, are often transposed, as in

שחח,

שחה, *bow or bend*; השתחח, *bow or bend oneself down; fall prostrate.*

There are two Tenses or Times; the *Present* including the *Past*, and the *Future*. The *Present* postfixes the *Pronoun*: The *Future* prefixes it. Mood I can find but one.

K A L.

פקד She פקד He

פקדת Thou

פקדתי I Visit.

פקדו They

פקדתו Ye פקדתם Ye

פקדנו We

אפקד I will visit.

תפקד Thou wilt

יפקד He will

תפקד She will

נפקד We will

Ye and

תפקדנה They תפקדו Ye will

יפקדו They will

HIPHIL.

HIPHIL

הפיקר *He cause to visit*

Add the Pronouns as in *Kal*.

HITHPAEL

התפיקר *To visit oneself*

Is varied in the same Manner, also, remembering to discard the *ת*.

התפיקר *I will cause to visit*

התפיקר *I will visit myself*

The Participles

התפיקר visited; **התפיקר** visiting; **התפיקר** visited; **התפיקר** visiting and visited; that from which the Action or Effect proceeds.

What we call the Infinitive, Subjunctive, &c. Moods, are formed by the Prepositions **ב**, **ל**, **ע**, **מ**, as **לעשות** *To do*

It came to pass **בשנת** *when* **ישראל** *Israel* *dwelt*.

The

The Imperative is the same as the Indicative, as it is in *English*. תקרא

Add the Pronouns as in Lat.

The Rules about the *Defective* Words are as trifling as the rest, and as unnecessary. The ו and נ, as before mentioned, being dropped or retained at Pleasure, before another Servile; And the last *Radical* doubled in some Words, indeed in almost all of them, *to strengthen* the Idea in the Root, and so you sometimes find them so varied [*e. g.* סב and סבב] as if they were two Roots. So again, the doubling the same Letter, where the Distinction of the Root doth not require it, is frequently avoided, as אמר for אומר, *I will say*; חשכנה for חשכונה, and כרת for כרתה; in the same Manner as אלהי is put for אלהי; consulting Brevity as much as possible. These Things observed (which the Scholar had better learn from the Text itself than a Grammar) you will find that

The

what

what they call Defective Words, will all come under the same Rule or Method of Conjugating as the rest.

The Nouns.

There are two Genders, *Masculine* and *Feminine*. The Genders are to be distinguished by the *Things* themselves, not the End of the Words; tho' in the Plural Number, ם is generally *Masculine*, and ך Feminine: And in the Singular, ך postfixed as a *Servile* is *Feminine*: גדול Singular; גדולים Plural; yet we meet with אבנים גדולות, *Great Stones*; where *Stones*, being of the more unworthy Gender (as we call the *Feminine*) hath the Adjective ending in ך, tho' ם be generally *Masculine*.

There is another Termination *Plural*, which they have made a *Dual* of; which is only (Qu.) used in Regimine, as עליותי, *his Lofts*: and מראשותי,

D

his

his Head Ones, Chiefs; viz. The Cheru-
bim.

The Pronouns are affixed to the Nouns
in much the same Manner as to the Verbs,
and more or less of them are taken at
Pleasure: From *הֵמָּה* *Them* is borrowed
the *Plural* *ם*, the *ם* supplying the Place
of the *ן*, as it often doth on other Oc-
casions; and you have *ם*, *ן* and *ם*
postfixed for the *Plural*, as well as *ם*,
though *ם* is most generally used, and *ן*

N.B. *ם* when in Regimine drops the *ם*,
and *ן* is changed into *ן*.

The Nouns have no Cases as in *Latin*,
but they are supplied by the Prepositions
sometimes, tho' oftener implied in the
Verbs or Context.

The

The Serviles.

is only prefixed, and is the first Person Plural Future.

Also forms a Noun.

in, on, for; is only prefixed.

is prefixed and postfixed both. And

is it or she: Is always Feminine, when a *Servile*, tho' often Masculine when Radical; a נָבִיחַ, Masculine; נִבְּחָה Feminine.

Prefixed, is often used *emphatically*, as we use *The* before some Nouns in *English*, and sometimes *interrogatively*.

Postfixed to a Place, is to or towards, as נִצַּח towards the Earth. And

Jud. xiv. 18. before, נִצַּח it went from נִצַּח towards the Sun.

prefixed is *And, So,* or such a Connection as the Context requires.

Postfixed to a Verb, is the Third Person Plural : or is *Him, His, Them, Theirs,* as *Job xix. 26. And hereafter עורִי my Skin נקפו surround, or enclose him ;* and the Context determines whether it is Singular or Plural.

Inserted makes the Participles as before.

prefixed is a Sign of the Third Person Future Singular : Also makes a Noun, to which Purpose it is postfixed. Sometimes supplies the Place of *וְ*, as in *עֲלֶיךָ* for *עָלֶיךָ*.

Postfixed, signifies, *I, Me, Mine, Ours ;* and is postfixed to a Verb, once or twice, for the Second Person Feminine Singular.

Inserted forms the Nouns or Names, as before,

כְּ like,

כ like, a Note of Similitude, *At, About.*

ל To, to the Use, or Purpose of.

מ From, more than: Before a Noun or Verb, is the Agent or Instrument or Means of Action, as מרכבה, *a Chariot.* It is *Active* and *Passive*, as Job xix. 26. מִבְּשָׁרִי *made of my Flesh.* Exod. ii. 11. מָכָה, *Smiting.* Isa. liii. 4, *Smitten.*

ס Theirs, Them.

נ prefixed to a Verb is *us*, and *it*, i. e. *Passive.*

Postfixed forms a Noun, as זָכָרִן, *a Memorial.*

ו is only prefixed, and is, *Who* or *Which.*

ז *It.*

ת B. A Noun Substantive Feminine,
as תחנה *a Prayer.*

Prefixed to a Verb, is the Second and
Third Person Future; and stands in
Regimine for ה, as אלהו *his Oath,*

אלהו *for*

Verb, is the Agent or Instrument

or Means of Action

Let the Reader consult Hebrew Writings

Perfect, and He will see the Rationale

of the Hebrew Grammar fully Ex-

plained.

F I N I S.

